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Executive Committees, World Methodist Council and American Association of Methodist Historical Societies, Saint Simons Island, Georgia, U.S.A., September 8-12, 1959

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WORLD METHODIST COUNCIL

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WORLD PARISH

Vol. VII December, 1959 No. III

Published by the World Methodist Council and the Association of Methodist Historical Societies (U.S.A.) under the Editorship of the Secretary, Dr. Elmer T. Clark, Lake Junaluska, North Carolina, U.S.A.

MINUTES
EXECUTIVE COMMITTEE
WORLD METHODIST COUNCIL

Saint Simons Island, Georgia
September 9-12, 1959

Wednesday, September 9, 1959, 9:00 A. M.

The World Executive Committee of the World Methodist Council met in the Chapel at Epworth-by-the-Sea, St. Simons Island, Georgia, U.S.A., at 9:00 A. M. on September 9, 1959. The President, Dr. Harold Roberts, presided and led the opening prayers.

Dr. Roberts delivered his Presidential Address on the general theme of the Holy Spirit. (See page 48)

The Secretaries, Dr. E. Benson Perkins and Dr. Elmer T. Clark, acted as recording secretaries.

Roll Call

The roll of members was called and the following were present:

England: Harold Roberts, E. Benson Perkins, Rupert E. Davies, Dorothy Farrar, A. Victor Murray, Wilfred Wade.

United States: Ivan Lee Holt, Oscar T. Olson, Charles C. Parlin, Elmer T. Clark, Edwin L. Jones, Bertram W. Doyle, F. Gerald Ensley, Paul E. Martin, Dorothy McConnell, Arthur J. Moore, T. Otto Nall, J. Manning Potts, Mrs. J. Fount Tillman; J. W. Fowler was seated in the place of Ray Nichols.

Brazil: Mrs. Ottilia de O. Chaves.

Ceylon: James S. Mather.

Sweden: Odd Hagen.

Germany: Friedrich Wunderlich.

West Indies: Hugh B. Sherlock, seated in the place of Basil Clutterbuck.

Among the visitors were the following: J. B. Cain, Joseph W. Bell, Lester A. Welliver, R. E. L. Bearden, King Vivion and Mrs. Vivion, Stanley Leyland,

Albea Godbold, Mrs. Oscar Olson, Dow Kirkpatrick and Mrs. Kirkpatrick, Frederick E. Maser, Mrs. Paul Arrington, H. G. Freeman, O. B. Fanning, and Mrs. Phyllis Heybach.

The Secretaries were instructed to send messages to Dr. W. E. Sangster, Dr. Walter J. Noble, and Mr. and Mrs. Joseph J. Perkins.

Memorial

Dr. Clark read the names of deceased persons: Mr. J. Ernest Wilkins, Bishop John Branscomb, Mrs. Ivan Lee Holt, Mrs. Paul N. Garber. The Committee stood and Bishop Odd Hagen led the memorial prayer.

Preliminaries

The Committee moved from the Chapel to the Booth Youth Center for its business sessions.

Bishop Arthur J. Moore welcomed the group and made announcements concerning accommodations.

Rupert Davies and Bishop Ivan Lee Holt were asked to prepare a Message to the Churches on behalf of the Committee.

Reports

Dr. E. Benson Perkins read the report of the Secretary resident in England. (See pages 27-31)

Dr. Elmer T. Clark read the report of the Secretary resident in the United States. (See pages 32-36)

Mr. Edwin L. Jones presented his report as Treasurer. He announced that the Finance Committee had discussed the recommended Central World Fund and would report at the afternoon session.

The Committee adjourned for lunch.

Wednesday, September 9, 1959, 2:30 P. M.

The Committee reassembled at 2:30 P. M. in the Youth Center.

The report of the Finance Committee was presented and after discussion was adopted, as follows:

Central World Fund

A Central World Fund shall be inaugurated, supplied by voluntary payments from the Sections of World Methodism, according to their extent and ability;

This fund shall be at the disposal of the Executive Committee for the following purposes:

(a) The promotion of the Quinquennial Conferences;

(b) Assisting publications, particularly a regular quarterly journal, and the report of the Quinquennial Conference;

(c) Maintaining a proper representation of the more remote Sections at the meetings of the Executive Committee;

(d) Providing necessary traveling expenses for representatives of the Council when engaged on missions approved and directed by the Council or its Executive;

(e) Providing the "living endowment" for the Epworth Old Rectory and the Asbury Cottage, according to need;

(f) Such other purposes as the Executive may determine from time to time, in accordance with the resources of the Fund.

This fund shall be held by the Treasurers of the Council and administered under the direction of the President, Secretaries and Treasurers.

The aim should be to secure an annual amount of five thousand pounds or $15,000.

Radio Amateurs

There was discussion of the World Association of Methodist Radio Amateurs and Clubs. Dr. Clark stated that Section XIII had designated as director the Rev. Don Payne of Liberty, North Carolina, and this was approved.

Dr. E. Benson Perkins presented the following resolution, which was adopted:

The Executive Committee learns with interest of the desire of amateur radio enthusiasts within the Methodist Church to serve the World Methodist Council through their contacts across national frontiers and of the establishment of an association for this purpose.

While extending to the Association its good will and wishes for success, the Executive Committee points out:

1. That no information concerning the World Methodist Council should be disseminated which has not been supplied or confirmed by the Secretaries of the Council, who will cooperate to this end.

2. That the Executive Committee is quite unable to add any further responsibility, financial or otherwise, to its present heavy commitments.

Regional Conferences and Meetings

Oral reports were made concerning certain regional conferences and meetings that have been held under the auspices of the World Methodist Council. Elmer T. Clark described the meeting of the North American Sections held in Philadelphia, Pennsylvania, U.S.A., in December, 1958. Wilfred Wade reported on the European Youth Conference held at Stuttgart, Germany in January, 1959, pointing out that there were 160 delegates, 25% each from Germany, Scandinavia, Central and Southern Europe, and Great Britain, eleven countries being represented. E. Benson Perkins made a report on the South Africa Regional Conference, which was held at Salisbury, Southern Rhodesia in April, 1959. Bishop Friedrich Wunderlich made a similar report on the European Consultative Conference at Bristol, England in June, 1959.

Oslo Conference

Bishop Hagen submitted a report on arrangements for the Oslo Conference. He said that the Conference Board in Norway and the Executive Committee of the Northern European Area had organized a local committee under the chairmanship of Mr. Ragnar Horn, Gransen No. 10, Oslo, lay leader of the Conference and a member of the City Council

With reference to the time of the meeting, he suggested the period from the 17th to the 25th of August, 1961. With regard to accommodations the committee had sought the advice of the official Oslo Tourist Association and the hotels. The most expensive hotels would charge $6.00 and up for a single room, the second group about $5.00, the third group about $4.00, and the cheapest group about $3.00. It will be possible to house young people in good youth hotels at not more than $1.00 per day. Bishop Hagen pointed out that arrangements for meals could be made with various restaurants.

With reference to the place of meeting, the new Central Church in Oslo seating 700 or 750 persons will be ready in 1960 and will provide accommodations for meetings, discussion groups and religious services. A nearby Pentecostal Hall which would seat more than 2000 people can be secured, and the University Hall is also near.

The local committee desires to make some suggestions to the program committee. The Scandinavian ecumenical leaders will desire a service in the Lutheran Cathedral, at which the Lutheran Bishop of Oslo and representatives of all the free churches in Scandinavia should be invited. On Sunday morning members and delegates should preach in various Methodist, Lutheran, Baptist and other churches throughout the Oslo area. On Sunday evening there should be an open air meeting in which all the choirs from Eastern Norway and other parts of Scandinavia should participate. It was probable that the City Council of Oslo would desire to tender a reception or luncheon for the group, and no doubt the Royal House would be interested in the Conference.

With reference to the local expenses, the committee planned to employ a person for at least half time six months before the Conference to handle details and correspondence. Programs would be printed and some arrangements made for publishing the Volume of Proceedings at the conclusion of the Conference. The Scandinavian Methodists will do what they can but financial aid will be needed. The amount will depend on whether free accommodations are to be provided and the number who will expect this. The committee thinks that it should be extended first to those coming from remote places where economic problems exist. All such matters wlll be discussed and many of them settled when representatives of the Executive Committee visit Oslo and meet with the local committee in November.

Dates of the Oslo Conference

The dates for the various meetings to be held at Oslo were set as follows:

August 14-16	World Federation of Methodist Women
August 15	Executive Committee of the World Methodist Council
August 16	World Methodist Council
August 17-25	Tenth World Methodist Conference

Oslo Conference Program

Harold Roberts submitted the report of the Program Committee appointed at Freudenstadt in 1958 to develop a theme and outline of the program for the Oslo Conference in 1961. He pointed out that the Conference should deal with the Holy Spirit in the developing life of the family, church, and the world.

After discussion, the report was unanimously adopted as follows:

Program for Tenth World Methodist Conference, Oslo, 1961

General Theme

"New Life in the Spirit"

I. THE LORD AND GIVER OF LIFE
   1. The Holy Spirit in Biblical Teaching.
   2. The Holy Spirit in Methodist Theology.
   3. The Holy Spirit in Private Prayer and Corporate Worship.

II. THE FAMILY LIFE OF THE CHURCH
   1. The Church as a Family.
   2. The Family in the Church.
   3. Youth.

III. THE CHURCH IN THE LIFE OF THE WORLD
   1. Communicating the Gospel.
   2. Redeeming the Economic Order.
   3. Reconciling Races and Nations.

IV. METHODISM IN THE WORLD CHURCH
   1. Cooperation in Missionary Strategy.
   2. Nationalism and the Gospel.
   3. Relationships with other Churches.

By action of the Committee, Dr. Roberts was asked to prepare a commentary and explanation of this program which should be printed and sent out to all the Sections with the request that their committees should study and report on it. On motion of Rupert Davies, the Program Committee was authorized to prepare any other pertinent documents regarding the program.

The Committee adjourned.

Tour of Saint Simons Island

There was a tour of Saint Simons Island arranged by Bishop Arthur J. Moore. The site of the old town of Frederica, laid out in 1735 by Charles Wesley and General Oglethorp, where both John and Charles Wesley preached, was visited.

Thursday, September 10, 1959, 9:00 A. M.

The Committee assembled in the Chapel, where Bishop Paul E. Martin conducted devotional services, after which the group moved to the Youth Center.

Union Schemes and Conversations

There was a long discussion of the various union schemes and conversations in which Methodists are involved. Negotiations between Anglicans and Methodists and among the free churches in England were discussed by Eric Baker, Victor Murray and E. Benson Perkins.

J. S. Mather made a statement about union schemes in Ceylon, pointing out that such a scheme is still under discussion and the prospects for adoption are dim but perhaps a little brighter than was true one year ago. E. Benson Perkins made a statement from the British Missionary Society on discussions in India and Pakistan, to which Bishop Gerald Ensley made a brief contribution.

With reference to Africa, J. B. Webb made a statement about the South Africa Regional Conference and the effect of the racial situation on Methodism, and E. Benson Perkins stated that union was being discussed in Northern Rhodesia.

United Nations

Miss Dorothy McConnell stated that the World Federation of Methodist Women was discussing a plan for the appointment of a consultant to the United Nations and that this had a fair prospect of success. A motion was adopted to the effect that this statement was heard with deep interest and sympathy and that the World Federation of Methodist Women be requested to continue explorations to achieve such consultative status.

The Committee adjourned for luncheon.

Thursday, September 10, 1959, 2:30 P. M.

The Executive Committee reassembled in the Youth Center and the discussion of union schemes and conversations was resumed.

Bishop Frederick B. Newell presented a paper concerning union movements in the United States as follows:

The Union Movement in the United States

I. *The Greenwich Plan*

In June, 1946, the Congregational Christian General Council requested the Federal Council of Churches to invite the denominations

to send representatives to a conference to explore the possibility of closer union. These representatives met in Greenwich, Connecticut, in December, 1949, and selected a drafting committee which met in Randolph, Vermont, in July of 1950 and adopted a Plan of Union drafted by the Rev. Dr. William B. Pugh, Stated Clerk of the General Assembly of the Presbyterian Church U.S.A. Subsequent meetings, concluding with a plenary session in Greenwich in May, 1953, decided to submit the plan to the denominations and to theological seminaries for study. After a lapse of five years this plan is about to be brought before the denominations for more precise consideration. At present there seems to be some reticence in the Methodist Commission on Church Union to become involved in this movement, possibly because of the fear that it might conflict with negotiations being conducted with the Protestant Episcopal Church and the Evangelical United Brethren Church.

A meeting of representatives of the major denominations was held in New York on March 19, 1959, and the following decision was reached:

The Executive Committee of the Conference on Church Union (sometimes referred to as the Conference on "The Greenwich Plan") begs leave to make its report to the Churches by whose representatives it was originally constituted.

The Conference on Church Union has had its place of importance in American church life not only because of what we believe to be the intrinsic merits of the Plan it has supported, but because it has been the only organization in the country made up of regularly-elected representatives of several denominations and looking toward organic union among the churches.

Now, however, this situation has changed. Faith and Order studies are to be organized under the auspices of the National Council of Churches in full collaboration with the American Conference of the World Council of Churches and a full-time director chosen. We like to think that the presence of the Conference on Church Union in the American ecclesiastical scene has had its part in bringing about the creation of this new organ of union.

We are clear that there should not be *two* organizations in the country devoted to organic *oneness*. We are now ready therefore, to say our *nunc dimittis* and to ask your blessing upon the following procedure:

We shall

1. Assemble the records of the Conference and deposit them in the Ecumenical Library at Union Seminary in New York;
2. Formally acquaint the new group on Faith and Order studies with the history of the Conference and with our hope that it will include the principles of the Plan among its discussions.
3. Depend upon you who recognize Christian orders in general to realize

that you have a responsibility for organic union larger than that of those who recognize only their own orders (in our minds a most important consideration);
4. Bring the Conference on Church Union to a formal end, with thanks to God for all the good it has been permitted to do.

II. *The Congregational Movement*

The most active denomination in seeking Church Union at the present moment in America is the Congregationalist group. First the Congregational and the Christian Churches merged to become the Congregational Christian Church. Then in 1957 the executive bodies of the Congregational Christian Church and the Evangelical Reformed Church approved a merger between those two bodies into the United Church of Christ.

The validity of this merger was brought before the Federal Court upon the instigation of certain ministers and laymen of the Congregational Christian Churches. The Court was quite caustic in his comments, stating that the case had already incurred legal expenses of $500,000 which eventually might reach $1,000,000.

Presumably a Methodist should refrain from comment at this point save to note that the difficulty seems to stem from the failure of the Churches involved to get basic support at the grass roots—namely in the local churches, which is the prerequisite of any successful union. It is now apparent that the difficulties have been overcome and the Constitution of the new Church has been completed and adopted.

III. *Methodist Negotiations with the Evangelical United Brethren Church*

In March, 1958, our Methodist Commission held a two-day meeting in Cincinnati with the Commission of the Evangelical United Brethren Church to seek a basis of Union. This was followed by a meeting of the two Commissions in Harrisburg in September, 1958. Bishop Ensley carried Methodist greetings to the Evangelical United Brethren General Conference in 1958 and in the spring of 1959 the officers of the Commissions met in Washington. There are many advantages and some rather difficult problems in the proposals. The following list is not inclusive but is indicative:

1. The theological beliefs are practically identical, both being completely Arminian. The Discipline and polity are almost identical, terminology being so similar as to cause no difficulty, each Church having General, Annual and Quarterly Conferences with similar purpose and practice.
2. One difference is the fact that Methodists have two ordinations, namely Deacon and Elder, while the other body has Elder only. Each has Local Preachers, theirs having a slightly different name from ours.
3. Their bishops are elected for a four-year term and are subject to re-

election until retirement, which time differs only slightly from ours. Re-election of bishops in their Church has been almost universal, there having been only two exceptions in their history.

4. Their bishops are elected and installed but not consecrated as are our bishops with the historic service of consecration.
5. The membership of their Church in the United States is approximately 750,000 and is almost entirely in our Northeastern and North Central Jurisdiction. The question has been raised by one member of our Commission concerning the degree to which a merger might affect the influence of one section of the Church, but this was not discussed seriously.
6. Their Church has seven bishops, or one for each 110,000 members; while Methodists have in the United States 37 bishops or approximately one for each 270,000 members.
7. Their pension system provides annual payments of $200 plus $18 per year of service and is increasing steadily.
8. It has been made clear that it would not be possible to change the name "The Methodist Church."
9. Their mission work consists of seventeen Conferences with one thousand mission churches in Germany (both zones), Africa, Sierra Leone, Nigeria, and other parts of the world.
10. Their Church has established two publishing houses—one at Dayton and one at Harrisburg.
11. They have two theological seminaries and several colleges.

It was evident throughout our discussions that both groups felt the leading of God's will in this movement. Our common historical background and our mutual emphasis on the dignity of man and on social action, the overlapping of our work in many local areas, our common terminology, our deep desire to strengthen our Christian witness and at the same time provide economy in administration made our meetings deeply moving spiritual experiences.

It was, of course, recognized throughout the entire discussion that the main problem in any proposed merger would be to devise an arrangement whereby it would be merger and not absorption. Mr. Charles C. Parlin, Secretary of our Commission, suggested the possibility in setting up for a short period of a unit or division to be known as the Evangelical United Brethren Division of The Methodist Church. This would not be out of line with our present Methodist Jurisdictional system and would provide for a reasonably brief period the possibility of giving representation to the Evangelical United Brethren on Councils, Boards, and Divisions of the Church. While this suggestion did not meet with support from the Methodist group, it seems evident that unless some arrangement can be worked out to give the Evangelical United Brethren a feeling of participation and recognition for a brief time the merger probably will be difficult to conclude.

The Evangelical United Brethren General Conference last fall took action favorable to continuing discussions and it is hoped that the

Methodist General Conference of 1960 may go a little further—possibly even authorizing our Commission to propose general terms of merger which could form the basis of ultimate union.

IV. *Methodist Negotiations with the Protestant Episcopal Church Looking Toward Inter-Communion* (not Church Union)

Church separation in Protestantism is related to another evil which is surely abominable in the eyes of Christ. It is our inability as Christians to commune together at the table of our Lord without hindrance. The effect at this point has not been as evident or disastrous in previous generations. But now we live in an institutionalized world in which millions of people in the Armed Services, in hospitals, and especially in mental hospitals, are often faced with the problem of separate communion at the moment when it can do most harm.

The problem of intercommunion in America rests entirely upon the Protestant Episcopal belief that valid consecration of bishops and ordination of ministers can be found only in the historic Episcopal succession, and the equally firm belief in The Methodist Church that our consecration of bishops and ordination of ministers is completely valid, a belief which I shall never betray.

Nevertheless, believing that it is essential to Christian unity that this difference be overcome, even though this may take many years, the Commissions on Church Union of the Protestant Episcopal Church and The Methodist Church prepared a tentative proposal. This proposal (along with similar documents involving the Anglican Church with the Methodist Churches in Australia and England, Ceylon, India, Nigeria and Ghana) was sent to the Archbishop of Canterbury for inclusion in the agenda which came before the Lambeth Conference in 1958. The treatment given the document by the Lambeth Conference was disappointing. First, the action taken made reference both to the negotiations of the Anglican Church with the British Methodist Church, and the negotiations of The Protestant Episcopal Church in America with The Methodist Church in the same paragraph. While we were glad to be in the company of our British Methodist friends, there had been such basic differences between the two negotiations that the resolution was open to misinterpretation. Second, the resolution authorized the Protestant Episcopal Church in America to continue negotiations with The Methodist Church, provided such negotiations were understood to have the ultimate goal of Church Union. This was disturbing to the Methodists, since Union had never been discussed and since the continuance of negotiations until the next Lambeth Conference seemed to indicate the impossibility of progress for ten years.

These reactions have been given by the officers of our Commission to the officers of the Protestant Episcopal Commission and a reply has been received which has not been transmitted to our full Commis-

sions, and it probably should not be dealt with here save to say that it strongly urges that the Methodists continue the conferences and suggests that progress can still be made.

While I am sure there will be disappointment and possibly resentment in the Methodist Commission and the Church when the history of our negotiations is fully reported, and a cooling-off period may be necessary before progress can be made, it seems wise to report the basic understandings which were included in the document sent to Lambeth. Bishop Higgins of Rhode Island and Bishop Lord of Boston have suggested a two-day conference on the general subject at the clergy level. The document contained:

1. A statement of the common heritage of the two churches.
2. Mutual assurance that both churches are now in historic continuity with the Church of Apostolic times.
3. That both seek to share the gifts of God in fellowship and intercommunion.
4. That intercommunion includes the possibility of the interchange of ministers and the privilege of communicant members of each to participate fully in the services of Holy Communion in churches of the other.
5. It provided for the continuation of fellowship and intercommunion now being practiced by either with any other Church.
6. Each Church accorded to the other liberty in interpreting the historic episcopate.
7. It recognized that the ministry of neither Church is at present universally accepted in scope and authority in the visible Church.
8. It recognized that intercommunion is conditional upon shared convictions and practices and referred to our common belief in the Holy Scriptures, the Apostles Creed (and in the Protestant Episcopal Church, the Nicene Creed), and the two Sacraments of Baptism and Holy Communion.
9. It stated a common purpose to maintain the historic three-fold ministry of Bishop, Presbyter (Priest or Elder) and Deacon.
10. It provided:
    a. For achieving a unified ministry through prayer and the laying on of hands in all consecrations of newly-elected Methodist bishops by three or more bishops of The Protestant Episcopal Church, or of another Church in the historic Episcopal succession, and the participation of three bishops in the Methodist succession in the consecration of all newly-elected bishops in The Protestant Episcopal Church. This would also be open to Methodist or Episcopalian bishops already in office who might wish to enter this unified ministry.
    b. All future ordinations of Presbyters (Priests or Elders) and Deacons in both Churches were to be performed only by Bishops of the Unified succession.
    c. Confirmation was to be continued, whether by Bishops in the Episcopal Church or by pastors in The Methodist Church.

While Intercommunion with the Protestant Episcopalians seems at the moment to be very remote and possibly impossible of accomplish-

ment, union with the Evangelical United Brethren seems most hopeful. While these negotiations are important, the more important problem for the Methodists is to move more closely together, that our world mission may be continued on a basis of closer cooperation and that we shall not dilute the Methodist interpretation of the Gospel by losing our identity in National Churches around the world.

Bishop Friedrich Wunderlich made a statement concerning the Evangelical United Brethren Church in Germany and the negotiations which had been carried on with them in that country.

Closer Union of World Methodism

Charles C. Parlin made an address on the Closer Union of World Methodism. He declared that the time had come when the World Methodist Council should move forward to the creation of a Methodist World Federation since the various churches are not at the moment ready for organic union. He declared his conviction that "Methodism is the road block in the path of ecumenicity, for if the Methodists cannot move, no other churches will be able to do so."

Mr. Parlin's statement was followed by a discussion in which Eric Baker, Bishop Ensley and others participated.

Thursday, September 10, 1959, 7:30 P. M.

On reassembling the Executive Committee continued discussion of the proposals for Methodist Federation presented by Mr. Parlin at the afternoon session. Action was taken for the appointment of a special committee to bring to the meeting of the Executive Committee at Zurich in 1960 an outline for a plan of the Methodist Federation as suggested in the previous discussion. The committee was named as follows: The President, the Secretaries, Charles C. Parlin, Bishop F. Gerald Ensley, Bishop Bertram W. Doyle, J. B. Webb, Wilfred Wade, Rupert Davies.

Oxford Institute of Theological Studies

Dow Kirkpatrick made a report on the Oxford Institute of Theological Studies, pointing out that the most important papers presented at the Institute had been published in the *London Quarterly* and *Holborn Review*, copies of which had been sent to all the Sections of the World Methodist Council.

Reference was made to the report of the Secretaries about relating the Oxford Institute more closely to the Section on Theological Studies of the standing Committee on Faith and Order. After discussion, Dr. Kirkpatrick presented a motion that the Institute be directed by a committee composed of Harold Roberts, Gerald McCulloch, Bishop Odd Hagen, Dow Kirkpatrick, Reginald Kissack and Raymond George. This was adopted.

Bishop Holt made a statement for the Section on Ecumenical Relations of the standing Committee on Faith and Order.

Exchange of Preachers

T. Otto Nall and Stanley Leyland presented a report for the Committee on Exchange of Preachers, which was accepted as follows:

Committee On Ministerial Exchange

From all quarters of the Methodist world the ministerial exchange has won high praise. Ministers report that their ministry has been enriched; churches declare the horizons have been lifted and new understanding developed. We of the committee are confident that this is one of the best possible means of drawing more closely together the 19,000,000 plus people called Methodists around the world. Especially is this true of the Methodists of England and America with whom the plan began.

There have been several good exchanges this past year. We are immensely proud of the persons who participated. They made a noteworthy contribution in preaching, in pastoral work and in other ministries that proved them unofficial ambassadors of Methodist goodwill. The church members, too, played their part in this significant project. Each year adds new prestige to the exchange.

Nevertheless, as the program has grown, and partly because of this growth, certain difficulties have developed. One of them is the adoption of the exchange idea by councils of churches and other interdenominational agencies, with subsidies and opportunities that only such groups can offer. Our Methodist leaders have been tempted to give time and resources to such exchanges which, commendable as they are, do not help in building up the Methodist fellowship.

The popularity of the exchange plan has extended its use, as all of us hoped it would, to the smaller and weaker churches. In the United States such churches cannot finance the travel expenses of their own ministers and their wives, plus the ministerial families from overseas. (And we are convinced that, in each case, the wife ought to participate.) We are at work on plans to relieve the financial load so that it will not be necessary for either ministers or churches to borrow money, even though we are sure that an exchange constitutes an investment in education and repays both minister and church manyfold.

The financial outlay has led a considerable number of Americans—and British, too— who would contribute greatly to the exchange, and who would reap needed rewards from it, to make their own independent arrangements. Often they have called upon us, on both sides of the Atlantic, to get hospitality for them, to make travel arrangements, and to schedule preaching engagements. While we believe that travel almost always brings good results, we are sure that we should concentrate our efforts and resources on those who participate in the regular exchanges.

We believe that the exchange might well be developed for longer periods, with special emphasis on periods of six months and even a year. Furthermore, we see no reason why they need be concentrated in the summertime. There are special seasons (like Easter for example) when a ministerial exchange can be made of special value to the churches.

The value to the churches at all times needs to be stressed, and the responsibilities of the churches need to be underscored. The ministerial exchange,

as we see it, is no mere trading of pulpits by two preachers. It is indeed an actual exchange of churches, with all the people participating with all their resources. In many cases it has far-reaching and beneficial consequences for whole communities. Of course it affects entire districts and conferences.

We believe, therefore, that ways should be found to draw the lay people of the churches increasingly into the program. Often the minister is informed and interested, even enthusiastic, but the program has to be sold to the laymen. When it cannot be sold, as happened in two cases this past year, there are severe disappointments and embarrassment. So, convincing the laymen is our greatest task, especially convincing them that the financial outlay can be added to other pressing items in the church budget.

We recognize this as our most insistent problem, and we are developing plans on both sides that will increase lay interest while any proposed exchange is under consideration, during the months of exploration and anticipation before the exchange occurs, and after the visiting minister and his family have actually arrived. We shall be working diligently on this through the year, and we believe we shall have some plans, tested by our experience, to report at the next meeting of the Executive.

Friday, September 11, 1959, 9:00 A. M.

Prayers were conducted in the Chapel by Professor A. Victor Murray, after which the committee reassembled in the Youth Center.

The presence of Bishop Fred P. Corson, Dr. Harry Denman and Bishop S. L. Greene were noted.

Publications Committee

Dr. T. Otto Nall presented a report for the Publications Committee, as follows:

Publication Plans

Through the year—thanks to the cooperation of many Methodist editors in sending their publications from around the world, and thanks especially to Editor R. G. Burnett of the *Methodist Recorder*, of London—we have been able to make some progress toward a worldwide coverage of Methodist news.

We have gleaned some paragraphs and sent them to Dr. Elmer T. Clark for possible publication in *World Parish*, and to Mr. Burnett for use in the *Methodist Recorder*. It might be helpful if such news were distributed generally to perhaps a hundred Methodist papers around the world. We are thinking of such publications as *The Irish Christian Advocate*, *Kristelig Tidende* of Oslo, the *Methodist Times* of Christchurch, New Zealand, *El Predicador Evangelico* of Buenos Aires, to cite only a few. Methodist Information in the United States can help us with this.

Mr. Burnett worked out some plans for an exchange of information, and even articles and pictures, between our papers in Britain and United States. We sent him copies of news items, and also a number of biographies of Methodist laymen in the United States. The list included Arthur Fleming, Edwin L. Jones, Wesley Hole, Harry Bullis, Harry Denman and others. Because of the printers' strike that hit the *Methodist Recorder* at the very time it was re-

porting the Conference at Bristol, publication of this series was curtailed, but Mr. Burnett expects to resume as occasion offers.

Because of the format and periodicity of church papers in America, we have not done so well, though *New Christian Advocate* has reprinted an article or two from the *Irish Christian Advocate*, an article, "Island-Hopping Circuit Rider," concerning the exchange of ministers with the Bahamas, as well as pictures and a news story concerning the British-American exchange. It published John C. Bowmer's article, "Why Methodists Visit the Sick" in our September issue of *New Christian Advocate*.

We earnestly suggest that some plans be set in motion for a well-developed press table at the Oslo conference in 1961, and that a large place be made for the Methodist press. If possible, Dr. Ralph Stoody, who did a remarkable job with the World Council Assembly at Evanston in 1954, should be asked to take charge.

Methodism has a number of outstanding journals of theology. We are sure that something should be done to circulate them more largely, and suggest that we authorize someone to consult with our theological seminaries for help. Translation will be necessary in many cases.

T. Otto Nall has continued negotiations with *Who's Who* (the A. N. Marquis Company) regarding another *Who's Who in Methodism* with many non-American entries. While this company has recently changed hands, we believe there is a possibility it may be interested.

There was general discussion of the report. It was agreed that the committee should continue to explore the possibility of publishing a World Methodist periodical.

By vote Dr. Ralph Stoody, director of Methodist Information, U.S.A., was asked to set up a cooperative news service at the Oslo Conference in 1961.

It was pointed out that Mr. Arthur J. Moore, Jr., had been named last year as the Methodist correspondent for the Ecumenical News Service at Geneva. On motion of Eric Baker all Sections were asked to send news notes to Mr. Moore at 150 Fifth Avenue, New York 11, New York.

Overlapping on Mission Fields

On motion of E. Benson Perkins the following resolution was adopted:

The Executive Committee is deeply concerned about the overlapping and unnecessary division of Methodist work in the areas of missionary activity, and while appreciative of what is already being done, urges upon all the constituent churches the necessity of action to avoid any such extensions or developments and the importance of the fullest cooperation between the various Conferences and organizations of the Methodist Church throughout the world.

A. M. E. Anniversary

Bishop Greene announced that the Bicentennial of the birth of the founder of the African Methodist Episcopal Church would be observed

at Philadelphia on February 10-13, 1960. By vote the Committee expressed approval and urged all branches of Methodism to participate in the commemoration.

There was a brief recess for refreshments.

Histories of Methodism

Rupert Davies explained the nature and status of the History of British Methodism now being prepared under the sponsorship of the British Conference.

Mr. Cecil D. Jones, Vice President of the Methodist Publishing House, U.S.A., and manager of the Abingdon Press, and Dr. Emory S. Bucke, Book Editor of The Methodist Church, U.S.A., were presented. They introduced the Professors of Church History from Southern Methodist University, Garrett Biblical Institute, and Wesley Theological Seminary.

Dr. Bucke stated that a committee was now in session and preparing the outline of a History of American Methodism, which, it was hoped, would be published in a format similar to that of the British history.

There was general discussion of these forthcoming publications and the following resolution was adopted:

The Executive Committee of the World Methodist Council has been privileged to receive information about the Histories of British and American Methodism, and with great interest has considered the projects from the standpoint of World Methodism. It respectfully asks the two editorial committees to examine the question of an adequate presentation of the history of Methodist work and development in the other areas of the world, so that complete historical information may be available.

Future Secretarial Policy

Dr. Harold Roberts stated that the British committee had named a committee of five persons to consider future secretarial policy and to make nominations of secretaries and treasurers to the Executive Committee at Zurich in 1960.

Bishop Holt stated that a similar committee had been formed in the United States.

There was discussion of this matter and on motion of Eric Baker the two committees were asked to work in close cooperation.

West Indies Bicentenary

Hugh B. Sherlock stated that the Bicentenary of Methodism in the West Indies would be observed in October, 1960, and that representatives of British and American Methodism were being invited to participate. He said that the churches of the area have adopted three

projects: (1) An autonomous Conference; (2) Purchase of the Nathaniel Gilbert house at Antigua where preaching began in 1760; (3) Erection of a school, chapel, and mission house at the Federal capital of Port of Spain, Trinidad.

The Committee adjourned for luncheon.

FRIDAY, SEPTEMBER 11, 1959, 2:30 P. M.

The Executive Committee reassembled at 2:30 P. M.

COMMITTEE ON EVANGELISM

Dr. Harry Denman distributed a leaflet entitled, "Evangelism in Education," by Bishop Fred P. Corson, and presented the following report:

1. At the present time we are making arrangements with the church in South Africa, through Dr. Webb, to have an evangelistic mission in 1960 or 1961. This mission will be held under the auspices of the Committee on Evangelism of the World Methodist Council.
2. Evangelistic news of World Methodism has been published from time to time in *World Parish.*
3. A mission is being held in the United States of America and the missioners are nationals from the younger churches of The Methodist Church. We believe that these evangelistic missioners have a message for the United States.
4. Since the Executive of World Methodist Council met in 1958, evangelistic missions have been held in the following countries, sponsored by the Division of World Missions and the Board of Evangelism: Bolivia, Peru, India, Pakistan, Norway, Denmark, Sweden, Finland, Costa Rica, Panama, Malaya, Philippines. These evangelistic missions are helping to bring about an ecumenical movement in World Methodism.
5. At the meeting of the General Board of Evangelism of The Methodist Church, held in Miami Beach, Florida, April 28-30, 1959, Bishop Fred Pierce Corson brought a great message on "Evangelism on the Campus." A copy of this message has been given to you. In this message Bishop Corson proposed that this evangelism on the campus be held throughout the world under the direction of the World Methodist Council. We sincerely hope you will appoint a special committee to study and explore this matter and bring specific recommendations to the 1960 meeting of the Executive.
6. We believe there should be a World Conference on Evangelism sponsored by the World Methodist Council and that this Conference should be held immediately prior to, or in connection with, the World Methodist Conference in 1961. We sincerely hope you will authorize your Committee on Evangelism to explore the possibilities of such a meeting and bring specific recommendations to the Executive in 1960.

Dr. John O. Gross read a statement on evangelism among students. Bishop Fred P. Corson made a supporting statement. Eric Baker spoke from the British view, pointing out that church-related colleges

do not exist in England but that religious clubs are influential in many universities.

By vote the President was asked to appoint a special committee to make recommendations concerning evangelism in institutions of learning to the Zurich meeting of the Executive Committee. The following were appointed: Bishop Fred P. Corson, Chairman; Dr. George Jones, Secretary; Dr. Eugene Smith, Dr. Harry Denman, Dr. John O. Gross, Mrs. Fount Tillman, Eric W. Baker, Rupert E. Davies, Harold Roberts, Prof. H. Cecil Pawson, Bishop Frederich Wunderlich. This committee was granted power to add others as they may be needed.

By vote the matter of a World Conference on Evangelism was committed to the Committee on Evangelism, which was instructed to report to the Zurich meeting in 1960.

Epworth Rectory and Asbury Cottage

E. Benson Perkins made an oral report on the Epworth Rectory and the Asbury Cottage at West Bromwich. He said that the latter had been acquired by the Town Council, restored to its original state, and designated as an historical site. Opening ceremonies are to be held in November. He also pointed out the growing use to which the Rectory is being placed.

World Denominational Councils

Elmer T. Clark reported that representatives of the various World Denominational Councils would have another meeting at Geneva on November 24-25, 1959, and that the World Methodist Council would be represented.

E. Benson Perkins stated that steps were being taken to place the name of the World Methodist Council on the bulletin board and on an office door in the building of the World Council of Churches in Geneva and arrange an accommodation address there. This was approved.

Eric Baker made a statement about the meeting of the Central Committee of the World Council of Churches at Rhodes, this being the first meeting held in the territory of the Orthodox Churches.

Elections

The Secretaries and Treasurers were reelected by unanimous vote. Ralph Stoody and Hugh B. Sherlock were elected members of the Executive Committee.

Bishop Willis J. King was elected a member of the Executive Committee and Rev. N. W. Moore, Jr., was elected a member of Section XIII to succeed Mr. J. Ernest Wilkins, deceased. Dr. Henry W. Blackburn was elected a member of Section XIII to succeed Bishop John Branscomb, deceased.

Rev. Douglas Thompson of the Methodist Mission House, London, was elected a member of the World Executive Committee to succeed Rev. Basil Clutterbuck.

There was a short recess for refreshments.

Message to the Churches

Rupert E. Davies read the Message to the Churches, which was approved as follows:

The Executive Committee of the World Methodist Council met from September 9th to 12th, 1959, at Epworth-by-the-Sea, St. Simons Island, Georgia, close to the historic towns and villages where John and Charles Wesley, in the days before their evangelical conversion, exercised their ministry on American soil. The meeting marked a further stage in the steady growth of the World Methodist Council into complete unity of purpose and policy.

Much time and attention were given to preparations for the Tenth World Methodist Conference, to be held at Oslo, Norway, from August 17th to 25th, 1961.

The unifying theme of the Conference will be *"New Life in the Spirit,"* and all addresses and discussions will be centered in this. For it is the understanding and proclamation of the work of the Holy Spirit in the world that Methodism makes its specific contribution to the thought and life of the Universal Church.

The doctrine of the Holy Spirit as it is set out in Scripture and has been explored and interpreted by the Church, the family of God, and not least by Methodism, will be a major concern of the Conference.

The life which comes from the Holy Spirit is not only manifested in the Church and in the individual believer; it is available for the whole human society. In the light of this truth the Conference will consider several of the ethical, economic, social and international issues of our time, with especial emphasis on the problems of the family and of modern youth.

The communication of the Gospel to the men and women of our time must necessarily occupy the prayerful thought of the Conference, and the problems and opportunities which arise from the living relationship of Methodism to other communions within Christ's Church will demand careful consideration.

The Oslo Conference cannot have its full effect unless there is careful and continued preparation in the minds of those who attend it, and of many others beyond the delegates to the Conference, in all the Methodist Churches of the World.

Material for study and consultation will be sent out to them in the course of the coming year, and the Committee hopes that abundant and sustained use will be made of this, in order that the discussion groups which will play a large part in the proceedings of the Conference may be fruitful and constructive.

The Committee was much encouraged by the news of the great success of the Regional Conference of the North American Sections in Philadelphia, U.S.A., the European Youth Conference in Stuttgart, Germany, the European Consultative Conference in Bristol, England, and the South African Re-

gional Conference in Salisbury, Southern Rhodesia, which have all taken place during the last year.

The Conference in Salisbury disclosed with great clarity the pressures of racialism and nationalism among which the Church in Africa must operate, and demonstrated the urgent need for a common Methodist witness in these days of crucial decision for the African continent.

The Committee scrutinized the plans for closer Christian unity which are being made in many parts of the world. It also considered ways in which the World Methodist Council may be reorganized on a federal basis, so that the occasional overlapping of Methodist evangelistic work can be avoided and the world-wide Methodist family more closely knit together. The schemes, already well-advanced, for the Histories of British Methodism and of American Methodism were reviewed, and the initiation of a campaign of evangelism in schools and colleges all over the world was referred to a group of experts for serious study. The developing work of the World Federation of Methodist Women was reported and welcomed.

All these are matters of vital concern to every Methodist in every land. It is the fervent hope and prayer of the Committee that they will be taken deeply to heart by all members of the Methodist Church whatever their language and whatever their country, that we may act at all times under the Lordship of Jesus Christ in the fellowship of the Holy Spirit. When there is so much of despair in our contemporary world the Methodist Church will continue to preach the gospel of hope.

World Federation of Methodist Women

Mrs. Paul Arrington presented the report of Mrs. Ernst Scholz of Germany, President of the World Federation of Methodist Women, as follows:

The year 1958/59 was in many ways an encouraging one. The reports of the area vice-presidents and other officers of various units speak of the growing understanding for problems of other groups and nations as well as of the necessity to emphasize the ecumenical relationship through the World Federation of Methodist Women.

In Australia, e.g., the World Federation has become an important factor in uniting the Methodist women all over the continent and throughout Australasia. The State Federations are now making a greater feature of working through discussion classes and publication on the spiritual sphere. They compiled an Order of Worship for use in Dedication Services in which even the Younger Churches in Fiji and Tonga participated.

The women of Belgium used their chance at the famous International Exhibition in Brussels, helping to make Christ known by leading the attention of the visitors to the Protestant Pavillion, where regular services were held every day in four different languages and thousands of Bibles and Gospels were sold.

South American Methodist women experienced their Fifth Congress of the Latin-American Women Confederation and reported a rapidly progressing work among the Methodist women and an extension of the Gospel in most units. Cooperation in a fraternal spirit was stressed and put into practice in the solution of problems, thus leading the units nearer to the goal promoted by the

World Federation. The Confederation is composed of 9 units comprising 668 women societies which gather 16,969 Methodist women.

The continual endeavours of the World Federation of Methodist Women on the Consultative status at the U.N. are going on. There is hope for success.

Two new national units applied for membership to the World Federation in the past year: Ceylon and Hong Kong. The secretary from Ceylon, after having obtained the glad consent to the women's request, wrote: "I trust that the step we have taken will bind us in greater fellowship to each other and help us to further our service in the Kingdom of God."

One of the main functions and tasks of the World Federation is that of finding and providing ways of communication between the national units. The Methodist women of Germany responded to this challenge by granting a gift of $500.00 to the Methodist Church of Ceylon, thus sustaining the evangelistic work in the country and helping to proceed with retreats for church workers. The ties between Ceylon and Germany became closer since two German missionaries of the Women's Prayer Union joined the work of the Methodist Church of Ceylon.

Hong Kong set an example of a new kind of unit, which we hope is a forerunner of others under similar circumstances. The three Methodist Church organizations in Hong Kong—The Chinese Methodist Church, The English Methodist Church, and the Mandarin-speaking Methodist Church (Wai Lei Kung Woo)—wherein three Synods and three languages are involved, formed the first Joint Committee of Methodist Women and resolved that an application be made to become a member unit of the World Federation of Methodist Women. This was granted with enthusiasm. We rejoice in the unique event and welcome both units—the 46th and 47th—most cordially.

May God grant us wisdom and strength to meet the spiritual problems and social needs with an increasing willingness to devote our lives entirely to the cause of Christ.

North American Area

Mrs. T. Otto Nall, Vice President of the North American Area of the World Federation of Methodist Women, submitted her report, as follows:

When the founders of the World Federation of Methodist Women envisioned a world-wide fellowship of Methodist women they did not realize how prophetic they were. They did not foresee the world-wide movement toward independence, nationalism, and equality. They did not foresee that within a ten-year period 700 million people would gain their political independence.

This world-wide fellowship of Methodist women with 47 national and denominational units is an organization of equals. There are no sending nations or receiving groups. All are equals as they exchange ideas, plans, and programs. Within our North American Area this is manifest by the fact that the women of Cuba and Mexico write in Spanish, their native language, although they know English. We answer in English, our native language. There is a new fellowship by letters and visits between the West Indies, Cuba, and Mexico.

Within the United States the five units are getting to know each other better. All sent fraternal delegates to the Woman's Society Assembly of The Methodist Church last year. This summer all the American units sent frater-

nal delegates to the Quadrennial Assembly of the Christian Methodist Episcopal Church meeting in Cleveland, Ohio; The African Methodist Episcopal Church meeting in Detroit, Michigan; and the African Methodist Episcopal Zion Church meeting in Hartford, Connecticut.

These women share in seeking to deepen their own spiritual lives, "To Know Christ," the first part of the World Federation of Methodist Women motto. They discuss ways to communicate the gospel, "To make Christ Known," the second part of the World Federation purpose. They exchange ideas on how to carry on missionary work at home and abroad, how to recruit missionaries and deaconesses, how to raise their budgets, and to administer their work, what their obligations are to their local church and to the world-wide fellowship.

These conversations are not limited to the national level but are taking place in many local communities where there are two or more units. Women representing the various units meet to discuss local problems and what they can do together to solve them. For example, in Chicago on last Tuesday, September 8, 1959, representatives of the five World Federation of Methodist Women units met for luncheon at the Y.W.C.A. to discuss housing and open occupancy in Chicago and its suburbs. These women met together to discuss what they, as Methodist women, could do to ease the racial tensions in certain areas of Chicagoland. This group meets about six times a year to discuss mutual problems and plans for improving their churches and communities. This is an example of what is taking place all over the nation.

We feel the need of regional conversations with the eight units of the North American Area. In this way we see our part as Methodist women in the larger plans that are being developed for bringing Methodists closer together the world around.

Dr. Dorothy Farrar made a statement concerning the work of the World Federation of Methodist Women.

Methodist Flag

Dr. Elmer T. Clark called attention to the sample of a Methodist flag which he had had made as per instructions to him at the Freudenstadt meeting of the Executive Committee in 1958. He pointed out that the same design in small size was the basis of that action. The flag featured the coat of arms associated with the Wesley family, the source of which was an illustrated article in the Proceedings of the Wesley Historical Society in 1897.

There was discussion at length and various suggestions were made. Eric Baker said that so small a group should not decide this matter for World Methodism and moved that it be referred to the Council at Oslo in 1961. This was adopted.

The Committee adjourned.

Evening Session, Friday, September 11

There was a dinner in recognition of Bishop Ivan Lee Holt's Fiftieth Anniversary in the ministry. Bishop Arthur J. Moore presided.

Talks in appreciation of Bishop Holt's service were made by Bishop

Moore, Elmer T. Clark, Harold Roberts, E. Benson Perkins and J. S. Mather, after which Bishop Holt made an address in which he reviewed his work in the ecumenical movement.

Morning Session, Saturday, September 12

The Committee assembled at 9:00 A. M. in the lounge of the administration building. Prayers were led by Bishop Friedrich Wunderlich.

Date of Zurich Meeting

The question of the date of the 1960 meeting of the Committee at Zurich, Switzerland, was brought forward. It was pointed out that at Freudenstadt in 1958 action had been taken to hold the meeting in the Geneva Area on August 3-7, 1960, or August 24-28, 1960. Bishop Sigg had named Zurich and indicated the former date.

It was stated that Jurisdictional Conferences in the United States and other meetings in Europe might prevent the attendance of certain members.

By vote the Secretaries were asked to communicate with Bishop Sigg and inquire whether other dates would be acceptable. (Later: Bishop Sigg replied that other suggested dates would not be acceptable and August 3-7 should stand)

Oslo Delegates

There was discussion concerning the allocation of delegates to the Oslo Conference in 1961. Bishop Odd Hagen stated that the Oslo Church had a seating capacity of 700 or 750 and that certain conference rooms were available. He also said that a Pentecostal Hall nearby with a capacity of 2000 could be secured. Around 1000 rooms would be available in hotels, youth hostels and homes.

Elmer T. Clark stated that Section XIII had taken steps to appoint 500 or more delegates, including members of the Section, and that any limitation below that number might be embarrassing. He pointed out also that many and perhaps most of these would be accompanied by members of their families. There would therefore probably be numerous visitors, and this created a problem in view of the capacity of the church.

Bishop Corson inquired about tax deductions for American members and delegates. Dr. Clark replied that this was under discussion with the proper authorities and that accredited persons could claim deductions. He stated that all official persons should be accredited as delegates and that the category of "official visitors" should be dropped.

There was discussion of the status of visitors. It was generally agreed that a special program should be arranged for them as was done at Lake Junaluska in 1956.

The following decisions were reached:

1. Approximately 1,000 delegates should be appointed, the number for each group corresponding generally to its proportionate size or membership.
2. The Secretary and Treasurer, U.S.A., would confer with the local committee in Oslo in November and report to the British members in London soon thereafter.
3. The Program Committee should have authority to adjust the program in view of Oslo arrangements.
4. The implementation of the arrangements should be committed to the Secretaries.

Expression of Thanks

On behalf of the Committee, Harold Roberts expressed gratitude to Bishop and Mrs. Moore for the hospitality at Epworth-by-the-Sea, and presented to them a silver ladle as a small token of appreciation. Bishop Moore made acknowledgement and paid a tribute to the work of Mr. and Mrs. Frank Nalls, managers of the assembly.

The Committee adjourned.

Tour of Savannah

At 1:00 P. M. a number of members of the Committee went by bus to Savannah, stopping at certain historical sites enroute. The group visited the Wesley Monumental Church in Savannah, old Fort Pulaski and the Wesley Monument on the island where the Wesleys landed in 1736, the Orphan House founded by George Whitefield in 1740, Christ Church (Episcopal) where there are bronze tablets in memory of both Wesley and Whitefield. Other places passed included the site of Wesley's house in Savannah and the court house on the site of his preaching place.

REPORT OF THE SECRETARY RESIDENT IN GREAT BRITAIN

E. Benson Perkins

Meetings

The membership of Section IX, together with additional members appointed by the British Conference and invited members from Sections X and XI, were convened on November 12th, 1958, and May 28th, 1959. The Executive Committee has also met and the Sub-committees on European Relationship and the Exchange of Preachers have each met twice.

Death of Mrs. Ivan Lee Holt

The meeting in November expressed its deep sympathy with Bishop Ivan Lee Holt in the great loss of his wife. Many members of the meeting had a personal acquaintance with Mrs. Holt and spoke of the value of her gracious and enthusiastic service for World Methodism.

Epworth Old Rectory

The first meeting of the year received with great satisfaction the report that the whole of the capital outlay had been provided. The amount required for the purchase of the estate and the legal costs was raised in Great Britain. The appreciation of the most generous contribution from American Methodism recognized that owing to unexpected difficulties in the restoration the amount required was considerably in excess of what was originally anticipated. Among the resolutions passed was an expression of particular gratitude to Mr. Edwin Jones, through whom the generous Methodist gift from Amercia had been secured and remitted.

The interest of the Old Rectory has been enhanced by the securing of contemporary furniture in two of the rooms, made possible through personal gifts, and including a 17th century table presented by Bishop Ivan Lee Holt in memory of his wife. During the past year over 3,000 people have visited the Rectory, individually and in groups, some have stayed for several days and during the period seven residential conferences or retreats have been held.

Francis Asbury Cottage

The committee arranged for an expert architectural report and in the light of this the West Bromwich Borough Council carried through the appropriate restoration and preservation of the cottage and grounds.

Steps are being taken to introduce contemporary furniture, to place a suitable bronze plate on the exterior of the cottage and to arrange the official opening in the Autumn of this year.

Latin European Conference

A Conference of the representatives of the Protestant Churches in France, Italy, Spain, Portugal and Belgium was held at Chambon-sur-Lignon, organized through the Division of Inter-Church Aid of the World Council of Churches. The Committee was invited to be represented and in addition there were twelve representatives of the Methodist Churches in these countries.

Methodist Youth Conference

The first Regional Youth Conference was held in January and attended by 160 young people from European Methodist Churches. Miss Eileen Tresidder of the Methodist Youth Department in London presided and the visiting speakers included Bishop Odd Hagen, Bishop Ferdinand Sigg, Rev. Philip Potter of the Youth Department, World Council of Churches, Dr. Ernst Sommer from Germany, the Rev. Rolf Most from Norway and the Rev. Wilfred Wade from England. The Conference was held in the Auferstehungskirche in Stuttgart, beautifully restored after War damage in part by a gift from British Methodism which was responsible for the building of the Church in the first instance. Amongst notable features were the discussions amongst the young people themselves, the fellowship in Methodist homes and the inspiring Youth Rally. The outstanding success of this Conference indicates that similar conferences must be held in the future and if possible in other Regional areas.

Southern Africa Conference

Entirely new ground was broken in the assembly of a Regional Consultative Conference at Salisbury in Southern Rhodesia, April 7-12. For the first time the different sections of the Methodist work in this great area met together through representatives to consider the problems common to them all and the two main branches of Methodist work deriving from America and Great Britain were considering together the work they shared in the same areas. The Conference, which was multi-racial, represented the work of the South African Conference, the American Methodist Church, particularly in Portuguese territory and Rhodesia, the Southern and Northern Rhodesian Districts of British Methodist work, the A.M.E. Zion Church, the United Church in Northern Rhodesia and the work of the Free Methodist Church.

Under the direction of Dr. J. B. Webb of Johannesburg, who was elected Chairman, the Conference examined the questions of Educa-

tion amongst both Africans and Europeans, the Training of Ministers and Evangelists, Church discipline, work amongst women, the organizations for men, Social and Political issues, Youth work, Literature and Publications. Final judgments on these live issues could not be reached but a new fellowship was established and this in itself gave promise for the future. It was one of the African leaders who described the Conference as a very rich experience.

It was a great privilege to represent the World Methodist Organization at this Regional Conference.

Steps were taken to form two committees in the areas North and South of Limpopo to consider immediate problems and to prepare for another Conference in several years time which should cover the Congo, and East Africa as far as Kenya, thus practically including the whole of Methodist work in Africa south of the Equator.

European Consultative Conference

The fifth Regional Conference was held at Didsbury Methodist College, Bristol, and was attended by 51 members from thirteen European countries. In the freedom and frankness of discussion as well as during the many opportunities of informal fellowship the Conference demonstrated the way in which representatives of Methodist work in these varied countries had come to know and understand one another. The discussions, introduced by members of the Conference, were distinctly alive and covered such fields as the training of both Ministers and Deaconesses, the pastoral work of the Churches in the entry and training of members, and the Evangelistic efforts to reach the outsiders. The Devotional assemblies in the College Chapel and particularly the closing service of Holy Communion left unforgettable memories for all who participated. Another highlight of the Conference was the service held in John Wesley's Chapel (The New Room), Bristol, conducted by the Vice-President of the British Conference, Mr. John M. Gibbs, and addressed by Bishop Friedrich Wunderlich. Owing to the Oslo World Conference in 1961, there will be an interval of three years before the next European Conference.

Oxford Theological Institute

A more detailed report of the Theological Institute held at Lincoln College, Oxford, in July, 1958, was received by the Committee with proposals for another Conference, possibly in 1962. A number of the principal addresses are brought together in a special enlarged edition of the London Quarterly and Holburn Review for July, 1959.

Exchange of Preachers

In view of his retirement, special notice was taken of the work done by Dr. Karl Quimby in working out the policy of these exchanges during

the period since the Oxford Conference in 1951. This year only four such exchanges have been arranged. Unexpected difficulties have arisen in several directions which call for careful examination in order to maintain the continuance of this most valuable opportunity of extending knowledge and experience of Methodism across the frontiers of both countries.

John Wesley's Rooms, Lincoln College, Oxford

These rooms were panelled and furnished in contemporary style by American initiative and generosity in 1926. The many Methodists who were at Lincoln College for the Theological Institute found a certain absence of exact arrangement for visiting the rooms. The Secretary has had correspondence and personal interviews with the Rector and the Senior Tutor of the College and they have proved most co-operative in working out a definite scheme whereby the rooms will be open for the inspection of visitors on application to the Porter's Lodge, every afternoon and at other times by special arrangement.

Asbury House—Plymouth

Part of the American gift to the War Damage Restoration Fund was allocated to the historic King Street Methodist Church in Plymouth which has now been rebuilt on a new site. The gift made possible the incorporation of special rooms for Church and District purposes. These have been named Asbury House and the Secretary was invited to dedicate these rooms in the name of World Methodism.

Emigration

This useful service in caring for Methodist and other Free Church emigrants to Canada continues under the direction of the committee and in association with the United Church of Canada. Work is also being done to assist the Australian Methodist Church to provide an introduction for all Methodist emigrants and to guide them in other ways.

World Association of Methodist Radio Amateurs and Clubs

This young movement is making steady progress. Already 62 Methodist Radio Amateurs and eight short-wave listeners have been enrolled through the Ministerial Secretary in this country. The countries represented are the United Kingdom, the U.S.A., South Africa and Australasia. An exhibition and demonstration was arranged during the sessions of the British Methodist Conference in Bristol.

World Confessional Organizations

The Conference held at Geneva in November, 1957, decided that contacts should be maintained by a luncheon meeting in connection with

the Central Committee of the World Council of Churches. Such a meeting was held at Nyborg Strand in August of last year. It was discovered that neither adequate time for discussion nor a true continuity could be maintained in this way. It was decided therefore that a further meeting should be held at Geneva and this has been provisionally fixed for November 24-25, 1959.

New History of Methodism

The projected History of British Methodism is under the direction of a Special Committee appointed by the British Conference. Considerable progress has been made and the first of the three main volumes is practically ready for publication.

Daily Routine

This report would be incomplete without reference to the innumerable details which are dealt with through the day to day correspondence and the personal contacts which are made with visiting Methodists from many parts of the World. These contacts, personally and by correspondence, not only provide opportunity of giving guidance and help but also deepen the sense of world relationship in the structure of World Methodism.

Dr. Walter J. Noble

To the regret of the Committee, Dr. Noble intimated his desire to resign from the Chairmanship, though he retains his membership on the Committee. An opportunity was taken to express the very great appreciation which is felt for his distinguished service for World Methodism and the very high regard in which he is held by all who know him. The Chairmanship of the Committee is taken over by Dr. Harold Roberts.

REPORT OF THE SECRETARY RESIDENT IN THE UNITED STATES

Elmer T. Clark

We are submitting herewith a printed program, worked out by both Secretaries, as agenda for this meeting, subject to changes as the meeting proceeds with its work. We are also submitting copies of a new Handbook of Information.

Progress in the Americas

The World Methodist Council on this side of the Atlantic continues to make progress. In December, 1957, there was a Convocation of all the Sections at Philadelphia attended by representatives of all except Section XXII, which includes Mexico and Cuba. Here the sesquicentennial of the Constitution of American Methodism was observed. It was the first such meeting and it is hoped that others may be convened from time to time.

In December, 1959, American Methodism will celebrate the One Hundred Seventy-Fifth Anniversary of the organization of the Methodist Episcopal Church, the first such body ever formed. Under the leadership of the Council of Bishops fitting observances will be held in Baltimore and in local churches throughout the country.

Three other significant observances will be held next year. These are the bi-centennial of Methodism in the West Indies, the centennial of the Free Methodist Church, and the bicentennial of the birth of the founder of the African Methodist Episcopal Church. It is hoped that all Sections will participate in both.

The bi-centennial of Methodism on the North American continent will soon be at hand and will be properly observed. This will involve the selection of a suitable date among the various claims to priority.

The work at the World Methodist Building at Lake Junaluska has far surpassed our expectations and we face the problems of adequate financial resources, secretarial assistance, and office and library space. Our collection of Methodistica expands almost daily, and it is visited by thousands of people annually. We have plans for enlargement. It is also our intention to establish an office in the new Ecumenical Center at New York City.

In Memoriam

Since our last meeting certain members of our Methodist family have entered into eternal rest.

Mr. J. Ernest Wilkins was a member of Section XIII and of this

Executive Committee. A distinguished layman, he had been Assistant Secretary of Labor in the United States Government and at the time of his death he was a member of the Civil Rights Commission.

Bishop John Branscomb, also a member of Section XIII, was one of the most vigorous and influential episcopal leaders of The Methodist Church. He was stricken while on an ecumenical mission in South America but survived until after his return.

Mrs. Ivan Lee Holt, wife of the Past President of the World Methodist Council, died in Brussels in August, 1958, immediately after attending the meeting of this Executive Committee at Freudenstadt in Germany. This Secretary was with them at the time of her death.

Mrs. Paul N. Garber, wife of Bishop Garber, former Secretary of the Ecumenical Methodist Council, passed away on July 18, 1959, at Richmond, Virginia. Bishop and Mrs. Garber for four years were residents in Geneva where he was assigned to episcopal supervision.

Vacancies

After consultation with officers and members of Section XIII it is recommended that Bishop Willis J. King be elected to succeed Mr. Wilkins as a member of this Committee, Rev. N. W. Moore, Jr., be elected to succeed him as a member of the Section, and that Dr. Henry W. Blackburn succeed Bishop Branscomb as a member of the Section. These persons are from the Jurisdictions and Conferences of the deceased.

Finances

Section XIII is asking the Council on World Service and Finance of The Methodist Church for an enlarged appropriation in 1960. In the budget we have included $3,000 for expenses of the President of the World Methodist Council and $5,000 for the beginning of a World Fund for expenses common to all the Sections.

Such a fund is one of our pressing needs. We should be able to defray, in part at least, the expenses of members of the Executive Committee, cover the costs of printing our bulletin and handbooks, contribute something to the expenses of meetings such as the Oxford Institute of Theological Studies, give aid to the Exchange of Preachers, Youth, Evangelism and other committees, and in other ways cooperate substantially in the work of the Council as a whole. At the present meeting several seats are vacant because it was not possible to pay the travel expenses of the members.

Section XIII has received many requests for aid. It has been able to respond to a few of these but the total has been far beyond its resources. Nor would it be advisable for one Section to finance the whole even if it could do so. It would, in fact, be a major disadvantage in our opinion.

At Freudenstadt in 1958 the principle of a World Fund was approved and a committee was asked to submit a financial policy, "proposing the regular contributions that might be suggested to the various Sections." A letter was sent to the Sections but only two favorable replies were received; the United Church of Canada sent $750 and stated that this would be an annual contribution, and the Wesleyan Methodist Church, U. S. A., sent $100.

It is suggested that the $5,000 to be provided by Section XIII should be half of the total, the other Sections combined furnishing an equal amount. This is not a hard and fast condition and the Section is willing to pay any reasonable proportion. But all should contribute something, if only a token amount, on a purely voluntary basis.

This is regarded as one of the most important matters that will come before us and it is earnestly hoped that it will receive serious consideration.

The Oslo Conference

We are making plans for a considerable delegation from America to attend the Oslo Conference in 1961. It is our understanding that the dates are August 17-25 and that the Executive Committee and the Council itself will meet on the previous days. The delegation to be formed will include alternates to take the seats left vacant by non-attending members, Bishops, editors and Church officials, women and young people.

In November the Secretary and Treasurer will meet with the Oslo Committee for the purpose of discussing local arrangements.

The general theme and outline of the program will probably be decided at this meeting and the program committee should begin its work on the day-by-day details at an early date.

Evangelism

There has been outlined a plan for evangelism in Methodist schools and colleges. This was developed by the Board of Education of The Methodist Church, and our Committee on Evangelism has been invited to cooperate. Bishop Fred P. Corson went as a fraternal representative to the British Conference and he also discussed the plan with the Methodists on the Continent. It will be explained here.

Oxford Institute of Theological Studies

The Oxford Institute of Theological Studies was directed by a committee originally set up to provide a memorial to the Wesleys at Oxford. There has been a feeling that any such Institute should be related to our Committee on Theological Studies, and this point has been raised by the Department of Ministerial Training of the Board of Education

of The Methodist Church, which has offered to provide some money for expenses. This Secretary has agreed to bring it before this Committee, with the suggestion that the Secretary of the Department above mentioned be added to the American members of the group which directs the Institute.

Publications

The suggested plan for a page in *The Methodist Recorder* devoted to World Methodism and the World Methodist Council has not materialized. Also the plan for a correspondent of the Ecumenical News Service at Geneva has not resulted in the wide dissemination of Methodist information.

So the problem remains. The bulletin *World Parish* is issued irregularly at the expense of Section XIII and it is felt that while it is valuable for the publication of minutes and official records, its nature and the fact that it is issued by one Section only render it inadequate as the organ of the World Methodist Council. It is hoped that this will be kept in mind and efforts will be directed to developing a more adequate instrument.

The Dictionary of World Methodism makes progress slowly. Correspondents have been named in New Zealand, South Africa, Great Britain, Belgian Congo, Canada, and two bodies in the United States. A considerable list of subjects has been compiled. But what has been done reveals the magnitude of the task we have undertaken. Ours is the only major Church group which does not have such a publication and it is our purpose to persevere in the editorial work. It is hoped that a group of interested persons will discuss this at London in November.

In cooperation with the Abingdon Press a preliminary outline of a *History of American Methodism* has been prepared. We regard this as of first importance and the publishers will explain the plan to this body.

Methodist Flag

In accordance with the action of the Committee at Freudenstadt in 1958, there is submitted herewith a sample flag of World Methodism. It features the coat of arms associated with the Wesley family and the red-white-and-blue colors of the English-speaking world. If this design is approved, steps will be taken to have the flags manufactured, publicized, and placed on sale everywhere.

Methodist Hymnal

It is probable that the General Conference of The Methodist Church, U.S.A., will appoint a hymnal commission in 1960, although a new hymn book could not be produced for several years. World Methodism

should be more united in singing, and the General Conference will be asked to include on the Commission persons well versed in Methodist theology and history and also the President and Secretary of Section XIII of the World Methodist Council.

The suggestion for a World Methodist Hymn Book has not evoked much enthusiasm.. There was a proposal for the selection of a small body of hymns and tunes to be recommended for inclusion in all Methodist books. It seems that those used in the Lake Junaluska Conference are well suited for the purpose. This Committee has taken action to use that book at the Oslo Conference.

World Denominational Conference

Plans have been made for another meeting of representatives of the world councils of the various denominations at Geneva in November, 1959. The first such meeting two years ago was of considerable value and significance. The World Methodist Council has been asked to take the initiative in setting up and preparing agenda for the next session and of course we hope to be represented.

United Nations

The idea has been unofficially broached that the World Federation of Methodist Women might appoint a consultant at the United Nations. This interesting suggestion has been placed on the agenda of this meeting and will be explained.

MINUTES
SECTION XIII
WORLD METHODIST COUNCIL

Saint Simons Island, Georgia

September 8, 1959

The Executive Committee of Section XIII, World Methodist Council, met in the Booth Youth Center at Epworth-by-the-Sea, Saint Simons Island, Georgia, at 2:00 P. M. on Tuesday, September 8, 1959. The Chairman, Bishop Paul E. Martin, presided.

Roll Call

The roll was called by the Secretary and the following members were present: Bishop Paul E. Martin, Bishop Ivan Lee Holt, Bishop Arthur J. Moore, Mrs. J. Fount Tillman, Mrs. Paul Arrington, Miss Dorothy McConnell, Oscar T. Olson, Elmer T. Clark, Edwin L. Jones, T. Otto Nall, J. Manning Potts, R. E. L. Bearden, James W. Fowler.

Among the visitors were Bishop F. Gerald Ensley, J. B. Cain, Albea Godbold, O. B. Fanning, Mrs. Phyllis Heybach, Dow Kirkpatrick, Mrs. Dow Kirkpatrick, Mrs. Ottilia de O. Chaves, Lester Welliver, Fred E. Maser, Mrs. Paul E. Martin, Joseph Bell.

Minutes

The Secretary presented the Minutes of the last meeting as printed and distributed in *World Parish* and they were approved as printed.

Treasurer's Report

The Treasurer, Mr. Edwin L. Jones, presented his report. The total receipts for the last fiscal year, including refunds for amounts paid out and the Epworth Rectory Fund, were $60,700.11, and disbursements were $41,819.14. The treasurer reported that the operative account on May 31, 1958 was $2,649.89, and that he was holding reserve funds as follows: Executive Committee Meeting, $3,200.00; Oslo Conference in 1961, $30,689.96; Special Archives, $6,000.00.

Secretary's Report

The Secretary, Dr. Elmer T. Clark, presented his report. (See pages 40-42).

Recommendations

On motion of Bishop Holt the World Executive Committee was asked to elect Bishop Willis J. King as a member of the World Execu-

tive Committee to succeed the late Mr. J. Ernest Wilkins, the Rev. N. W. Moore, Jr., as a member of Section XIII to succeed Mr. Wilkins, and Dr. Henry W. Blackburn as a member of Section XIII to succeed the late Bishop John Branscomb. This was adopted.

The recommendations in the Secretary's report regarding meeting the need for additional space at the headquarters building and the solicitation of funds were approved.

On motion of Dr. Olson it was recommended that Dr. Gerald O. McCulloh, American member of the Section on Theological Studies of the Committee on Faith and Order, be added to the directing committee of the Oxford Institute of Theological Studies.

Secretarial Policy

It was stated that the British Committee had appointed a committee on secretarial policy to present nominations for a Secretary and Treasurer at the Zurich meeting of the World Executive Committee in 1960. On motion of Edwin L. Jones the following were named for the American Committee: the Chairman, Secretary, Treasurer, Bishop Fred P. Corson, and Bishop Ivan Lee Holt.

Radio Amateurs

The Secretary called attention to the statement in his report concerning Radio Amateurs. Bishop Holt moved that a director should be named in the United States. The Rev. Don Payne, of Liberty, North Carolina, was elected.

Youth Delegates

The Secretary reread that section of his report concerning delegates to the Oslo Conference in 1961. He expressed special interest in the Youth Delegates and pointed out that those from the Southeastern Jurisdiction were already in hand and that he had asked the Youth Department of the Board of Education to assist in making further nominations. A committee consisting of the Secretary, T. Otto Nall and Joseph Bell was appointed to present names for final selection by this Executive Committee.

The Secretary was asked to inform the Bishops again that Bishops, general secretaries, editors, members of the Council on World Service and Finance and members of Section XIII have already been designated as delegates and should not be appointed by them.

Date of Zurich Meeting

Edwin L. Jones stated that because of the Jurisdictional Conferences and other meetings certain members would find difficulty in attending the World Executive Committee early in August, 1960. He moved that

the Secretary should confer with Bishop Sigg about changing the date to August 24-28 or as near thereto as practicable. This was approved. (See page 25)

Next Meeting

Oscar T. Olson moved that the Executive Committee of Section XIII hold its next meeting in Denver, Colorado, on the evening of April 25, 1960. This was adopted. The Secretary was asked to arrange such a meeting.

The Committee adjourned.

Paul E. Martin, *Chairman*
Elmer T. Clark, *Secretary*

REPORT OF THE SECRETARY

SECTION XIII

ELMER T. CLARK

The attention of the Committee is directed to the report being made to the World Committee, especially to the paragraphs on finances and publications. Mention will be made here of a few matters pertaining to Section XIII.

Our activities need not be reviewed. In December, 1958, most of the members of this Committee attended the first regional conference of the North American Sections. All branches of Methodism in the hemisphere except Mexico and Cuba were represented. A similar meeting should be arranged in the West Indies if practicable.

The biennial meeting of representatives of all denominational world organizations and the World Council of Churches will be held at Geneva in November. As previously, we hope to be represented in this significant conference.

IN MEMORIAM

During the year we have lost Bishop John Branscomb and Mr. J. Ernest Wilkins by death. After consultation it has been unofficially agreed that Bishop Willis J. King should succeed Mr. Wilkins as a member of the World Executive Committee, the Rev. N. W. Moore, Jr., should succeed him as a member, and that Dr. Henry W. Blackburn should succeed Bishop Branscomb as a member. These should be recommended to the World Executive Committee for election.

FINANCES

A report will of course be made by the Treasurer. The budget prepared by our special committee and adopted by this Executive Committee in December, 1958, will be presented to the Council on World Service and Finance at Chicago on October 7. Miss McConnell and Mr. Parlin will cooperate in the presentation.

It is recommended that a resolution be adopted providing that no person shall solicit or accept any funds in the name of the World Methodist Council without the prior authorization of the Executive and Finance Committees.

It is recommended that the Treasurer and Secretary be authorized to solicit and accept funds for editorial work on the *Dictionary of World Methodism,* the Oslo Conference in 1961, and headquarters expansion as they deem practicable.

Archives and Headquarters

Our work at headquarters is expanding so rapidly that we experience difficulty in maintaining an adequate staff. The library and archives is growing almost daily as we add documents and materials of historic importance. Equipment has been installed for preserving and reproducing our important documents. The exhibit room attracts thousands from all parts of the country. All this has created a pressing need for additional space, especially for research students, librarians, files, storage and work. It is recommended that the Treasurer and Secretary be empowered to study the need and meet it by such methods as they may devise.

Institute of Theological Studies

The Oxford Institute of Theological Studies in 1958 was directed by a committee originally named to erect a memorial to John Wesley. It has been pointed out that any such Institute should logically be related to the Committee on Theological Studies. The point has been raised by the Department of Theological Training of the Board of Education, the Secretary of which is American chairman of the Committee, and it has been suggested that the Department might bear our share of the expenses. I have agreed to raise the point here, with a suggestion that the American Chairman of the Committee on Theological Studies be added to the directing committee of the Institute.

Secretarial Policy

New Secretaries will doubtless be elected in 1961, and this will be of very great importance to Section XIII. The Secretary resident in this country should be nominated by this Executive Committee. The World Committee and the Council itself will no doubt agree to this.

It has previously been pointed out that it will be difficult to secure a full-time Secretary under the constitutional provision that he can only be assured a tenure of one year. This proviso is contrary to American Methodist practice and this Committee should recommend that it be changed at Oslo.

Radio Amateurs

The Secretary in Great Britain reports that the World Association of Methodist Radio Amateurs and Clubs now has sixty-two stations and eight short-wave listeners in four countries, including the United States. There is a director in England and one should be named in this country. The purpose is to build up a world-wide network of Methodist "hams" who will maintain contacts.

Oslo Conference

The Council of Bishops is appointing 225 delegates to the Tenth World Methodist Conference at Oslo in 1961. In addition we are to name seventy-five alternates, and fifty women and a like number of youth representatives are also to be chosen. These will be officially accredited and tax deductions will be secured.

Much interest is already being shown in the Oslo Conference. Bishop Werner reports that of twelve persons who were approached eleven accepted at once, and he has asked for the privilege of appointing a larger number. We are informed that the United States must send a considerable delegation if the Conference is to be large enough for significance. When we learn the plans of the local committee and the accommodations available it may be possible to increase our delegation. The officers should be empowered in this regard, since action will be needed before our meeting next year.

We are especially interested in the youth delegation. Fifty-five applications have been received from the Southeastern Jurisdiction alone. It is proposed to divide the total into several small groups and assign to each a man and wife to act as counselors. An economical tour of England and the continent is being prepared. The Secretary and Treasurer will meet with the Oslo committee in November, after which full information will be available. Nothing could be better for our future than the sending of this group to the Conference.

The problem is one of finance, and we propose to solve this in various ways. We are seeking the cooperation of the Youth Department of the Board of Education and the Secretary has been invited to this meeting.

MINUTES
EXECUTIVE COMMITTEE

Saint Simons Island, Georgia

September 8, 1959

The Executive Committee of the Association of Methodist Historical Societies met in the Booth Youth Center at Epworth-by-the-Sea, Saint Simons Island, Georgia, at 9:00 A. M. on Tuesday, September 8, 1959

Dr. Lester A. Welliver was elected chairman in the absence of the President. Dr. Frederick E. Maser opened the meeting with prayer.

Roll Call

The roll was called and the following were present: Elmer T. Clark, Edwin L. Jones, T. Otto Nall, J. Manning Potts, Lester A. Welliver, Frederick E. Maser, J. B. Cain, Albea Godbold, Mrs. Kenneth Stahl.

Among the visitors were Bishop Paul E. Martin, Bishop Ivan Lee Holt, O. B. Fanning, James W. Fowler, George Clary, Jr., and Marvin W. Green who represented Arthur B. Moss. The privilege of the floor was granted to these visitors.

Preliminaries

There were various introductions. The Minutes of the previous meeting were approved as printed and circulated in *World Parish*.

On motion of the Secretary the Committee ordered a telegram of greeting, affection and sympathy be sent to Dr. Jacob S. Payton.

A resolution was adopted to extend thanks to Mr. Leland Case for the forthcoming special historical issue of TOGETHER.

Secretary's Report

The report of the Executive Secretary was read. (See pages 45-47)

Treasurer's Report

The Treasurer, Mrs. Louise Stahl, submitted a report. We receive $20,000 annually from our World Service appropriation, plus $4,000 which we transmit to St. George's and John Street Churches. There was a cash decrease of $1,208.03, a budgetary balance of $1,366.40, and designated reserve funds of $6,140.01.

Askings Approved

On motion of J. Manning Potts the askings for Saint George's and John Street Churches, Barratt's Chapel and the Association were approved.

The report on Methodist Shrines was also approved.

Master Index

Bishop Martin made a statement concerning the need for a master index of Methodist materials in all the libraries of the country. Dr. Nall pointed out that the World Methodist Building at Lake Junaluska, North Carolina, has been designated as an official depository by the General Conference, World Methodist Council, World Federation of Methodist Women, and two or three other important organizations, and it is therefore the logical place for such an index to be located. He moved that steps be taken to develop such an index there, including microfilm materials. This was adopted.

Future Policy

Bishop Holt moved that a committee on future policy, including the nomination of officers, be appointed. This was adopted. The committee named was Edwin L. Jones, Lester A. Welliver, Elmer T. Clark, Albea Godbold, Frederick E. Maser, T. Otto Nall, and J. B. Cain.

Embury-Heck Anniversary

Dr. Marvin W. Green, on behalf of the New York Area, presented plans for an observance of the Two Hundredth Anniversary of the coming of Philip Embury, Barbara Heck and other Irish immigrants to America and the organization of the first Methodist society in New York in 1766. He stated that arrangements would be made for simultaneous services in New York and Ireland with telephone communication between them, preparation of a film strip and trailer exhibit, observances by the historical societies of the annual conferences, and action by the General Conference in 1960.

Interest was expressed in this movement and cooperation was assured.

Future Meetings

The Secretary was instructed to arrange a meeting of the Committee in March, 1960, at Wesley Theological Seminary or some similar institution, and also at the General Conference in Denver.

The Committee adjourned.

Lester A. Welliver, *Chairman*
Elmer T. Clark, *Secretary*

REPORT OF THE EXECUTIVE SECRETARY

Elmer T. Clark

Since the Committee has been kept informed of developments through our bulletin and otherwise, no long report is needed here. The work of the Association continues to expand. In the World Methodist Building, where we maintain headquarters jointly with the World Methodist Council, the archives and library have acquired numerous additional historical items, including letters of John Wesley, Francis Asbury, the Countess of Huntingdon and other early notables, as well as books, microfilms and prints. In several respects the collection is now the world's finest and largest, and it attracts thousands of visitors from all over the country. Additional space is needed and plans are being made to secure it.

Methodist Shrines

It will be recalled that we were instructed by the General Conference in 1956 to study and submit a report on the whole matter of Methodist shrines and historical sites. The Secretary has visited many such locations and has consulted with numerous authorities, and the report has been prepared. The main features are as follows:

1. The General Conference in 1940 designated four official shrines of American Methodism: The Strawbridge House near New Windsor, Maryland; Barratt's Chapel near Frederica, Delaware; St. George's Church in Philadelphia; and John Street Church in New York.

2. We recommend that the General Conference of 1960 so designate six others: Saint Simons Island in Georgia; the Green Hill House in North Carolina where Coke and Asbury held the first Conference of the newly-organized Methodist-Episcopal Church; Rehoboth in West Virginia, oldest extant Protestant church and the scene of the first Methodist ordination west of the Alleghenies; the Wyandotte Indian Mission in Ohio where John Stewart first preached to the Indians, which led to the organization of the Board of Missions; the Edward Cox House in Tennessee where was held the first prayer meeting west of the Blue Ridge; and McKendree Chapel in Missouri, oldest west of the Mississippi.

In cooperation with *Together* Magazine a list of numerous historical landmarks all over the country is being compiled and a guide book will be issued when the compilation is completed. A preliminary list is included in a map published in the special November issue of *Together*.

Headquarters

It is, of course, known to members of this Committee that the Association could not carry on its present volume of work without the coop-

eration of the World Methodist Council, with which we have a departmental relationship. It provides our offices in the World Methodist Building and pays two-thirds of the administrative expenses. Here we have access to a Methodist library which receives additions from this country and Great Britain almost daily, and the world's largest collection of Wesley art objects and prints. The equipment of the offices is modern. There has recently been installed a laminating machine for sealing valuable documents in air-proof plastic, Verifax reproducer, microfilm reader, and other devices.

Budget Askings for 1960-1964

The Council on World Service and Finance has asked the Association to report and submit financial askings for the next quadrennium at Chicago on October 7. It will be recalled that at our Washington meeting in December, 1958, the Secretary was authorized to set up a committee and prepare a budget. This has been done and we are presenting our request for $39,000 per year.

The Executive Committee of the Council has adopted a resolution that all requests for aid to Methodist shrines or historic places must be submitted through this Association. This was required at the General Conference in 1956. The Secretary has received a request from Saint George's Church for $2,500, from John Street Church for $2,000, and from Barratt's Chapel for $1,000. These are being passed on to the World Service Council with recommendations.

Independence National Historical Park

The bill to incorporate the area surrounding Saint George's Church in the Independence National Historical Park in Philadelphia has been enacted into law by the Congress and signed by the President. This is in line with our action last year. The law, of course, provides no money for the Church, but it does carry an appropriation for slum clearance nearby and requires the maintenance of Saint George's as an operating organization.

Publications

The Journals and Letters of Francis Asbury has attracted numerous highly favorable reviews from publications in various parts of the world, including the front and second pages of the *Literary Supplement* of the *London Times.*

Preliminary work has now been started on the proposed *Dictionary of World Methodism.* On this cooperative project we are compiling a list of subjects and selecting a corps of editors from all Methodist bodies throughout the world. The Secretary will meet with a group of British writers in London next November.

It is gratifying that we continue to receive local church histories and

to learn that other works are under way. A history of *Old McKendree Church* has recently been published. We have received the manuscript of a *Life of Philip Gatch*, written from Gatch's manuscripts which were unknown until recently.

There are many important early documents that should be published, but most of them will require a subsidy, which in one case we have been able to provide in the sum of $100 of the total cost of $2,000. This illustrates the difficulty in this field.

We have taken steps to produce a brief manual for writers of historical works which we hope to print at an early date.

Memoirs

Since Unification the memoirs of deceased ministers have not been published in the *General Minutes of the Annual Conferences.* These memoirs are the most valuable biographical sources of the Church, but they are not now available in any central place but are scattered throughout all conferences. This situation is to be deplored. We are trying to assemble all the conference journals since 1939 in our library. We are also trying to secure similar materials of the Methodist Protestant Church but without much success. These memoirs should be restored in the *General Minutes.*

Asbury House

The restoration of the boyhood home of Francis Asbury has been completed by the Town Council of West Bromwich, which has secured the property and designated it as a historic spot in perpetuity. The adjoining cottage has also been secured and a caretaker will live therein. It is expected that opening and dedicatory exercises will be held in November and that these will be shared in by the American Ambassador and dignitaries of Church and State. A delegation of Americans will be present also.

Tenth World Methodist Conference

The Tenth World Methodist Conference will be held at Oslo, Norway, August 17-25, 1961. By virtue of our relations to the World Methodist Council ten members of this Committee will be members of the Conference. We should have other historical representatives in attendance and those who desire appointment should communicate with the Secretary, who may be able to arrange credentials for some of them.

NEW LIFE IN THE SPIRIT

By Harold Roberts

The tenth World Methodist Conference is to be held in Oslo in 1961 and it is proposed that the general theme should be related to new life in the Spirit. There can be little doubt that whatever variations of phrase may be employed the Conference should address itself to the exploration of this central doctrine. As we are often told, the doctrine of the Holy Spirit has suffered from neglect and where theologians have turned their attention to its significance, they have sometimes only succeeded in creating difficulties. The belief in the Holy Spirit is not an isolated article of faith. Indeed it is through the Holy Spirit and the insight which He provides that we are enabled to say the Christian Creed at all. Through the Holy Spirit we believe in God as Father and in Christ as Saviour and Lord. The Church, again, is the fellowship of the Spirit and the life of the Church is eternal yet ever new because it is life in the Spirit. It is with the new life in the Spirit in its varied implications that the Conference of 1961 will be concerned although it is clear that first of all some hard thinking must be done about the nature of the Holy Spirit. In recent years, Methodists have not been notorious for their interest in theology. Indeed some non-Methodist friends have wondered whether in our overwhelming desire to be "on-going" we have resolved to keep theology in the background. If this is a misrepresentation, it can be corrected by our preparation for Oslo and by our approach to the selected theme at the Conference itself.

* * * *

We are not likely to make much progress in our understanding of the new life that came with the gift of the Spirit if we by-pass the Bible. Any reader of the New Testament can discover for himself that the Holy Spirit is regarded by the writers as associated with the life and work of Christ and the Christian community. While the activity of the Holy Spirit is not conceived as being in conflict with the general activity of God in nature, human life and history, it is not to be identified with it. There are those who would be perfectly happy to speak about the Holy Spirit and to affirm their belief in His existence if nothing more were meant than that God is present everywhere, that He inspires poets, prophets, artists and scientists, and that Jesus Himself is the supreme illustration of the divine indwelling. Indeed they would claim that the alienation of science, art and other interests from religion is due largely to a doctirine of the Spirit that is too closely linked with a particular revelation—that is the life and work of Christ Himself.

Three things need to be said in this connection. First, the New Testament understands by the Holy Spirit that distinctive personal presence and power that is associated with the life, death and resurrection of Christ. For St. Paul, and St. John, the Spirit is personally distinct from Christ but neither can think of the One without thinking of the Other. For St. Paul, the activity of the Spirit is so closely related to the Person and Work of Christ that he is not careful to avoid possible confusion. Of course, the power of the Holy Spirit is one with the power that brings order out of chaos in nature and history, that inspires poets and prophets, but it is a distinctive manifestation of it that has been released by what Christ was and did on the stage of history. It is to this new manifestation of power, personal in its nature and operation, exercised over the human heart through the medium of certain divine acts that the New Testament gives the name "Holy Spirit."

Secondly, this conviction about the Holy Spirit was born not of theological speculation but of the life and experience of the Christian Church. The power of the Holy Spirit found expression in intellectual quickening, in moral and spiritual transformation and in the creation of a new kind of fellowship.

Thirdly, the doctrine of the Spirit as we find it in the New Testament alone makes sense of the idea of divine immanence or God's universal presence in man and nature. The danger of the doctrine of immanence is to deteriorate into pantheism and make God equal to all that is. If, however, we have as our guide in tracing the activity of God in the universe the Spirit that proceeds from the Father and from the Son who is the image of the Father, we have a centre of reference, an objective standard by which we can judge. So many people are trying to find God without knowing what to look for. The man in the parable who sold all that he had in order to buy a fine pearl knew a fine pearl when he saw one. The Christian doctrine of the Holy Spirit does not exclude the operation of God in nature and history. On the contrary it enables us to discern His presence in those spheres which are abundantly provided with misleading signposts.

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The Holy Spirit is creative of new life in the individual. It is a life of personal holiness and available for all. The new life in the age of the Spirit that was born at the Cross is now seen to be the destiny of every man and woman; to become perfect in Christ Jesus is the universal goal. The doctrine of perfect love to God and man which is peculiarly associated with Methodism is well based in the New Testament. To say that Christ died for all means something more in the pages of the New Testament than that sin is forgiven. It implies that sin, deeply rooted in human nature through centuries of habit, can be overcome, and that the way is open for the life of complete obedience to the Father's

will. "That we may perfectly love thee and worthily magnify thy holy Name." It is still assumed in many quarters that holiness is not for all. While holiness manifests itself in a variety of ways, there is no justification in the Bible for the view that while a few elect souls may advance far in the life of conscious consecration to the divine will, the majority are not fitted for these higher reaches of holiness. Indeed, they cannot be expected to have anything that can be described as a conscious experience of God. It is seemingly enough for them to order their daily life within a discipline prescribed as a minimum by the Church—worship, Holy Communion, Bible reading, a proper regard for home sanctities, the daily occupation and the rights of one's neighbour. The higher spiritual levels can, however, (so it is argued) only be attained by the few.

This perilous neo-Calvinism needs to be challenged on more than one front. If in Christ all are made alive, there cannot be a double spiritual or moral standard even if varieties of religious experience remain. Again to suggest that for some, perhaps the majority, personal religion in the sense of a fully personal relationship to God is not possible is to scale down human possibilities and to encourage self-complacency. Here is provided an excellent excuse for remaining on the periphery of religion and evading the call to more strenuous endeavour in prayer and daily life. The periphery of religion is a halfway house to secularism. The Christian message is that the new life in the Spirit involves baptism into personal holiness, or life as a whole permeated by the Spirit of God. And this baptism is for all.

How to grow in personal holiness is a question to which too often from the pulpit and elsewhere in our churches only the vaguest answers are given. We spend a good deal of time considering matters relating to our annual budget and suggesting ways and means of reaching the target. Do we spend enough time considering what the budget is for or what is the function of the Church which the budget exists to maintain? The Church exists to provide a home for the making of souls, and people need a map of the spiritual life which will enable them to explore its riches and pass through its various stages. Plain instruction about prayer, Bible reading, worship, the sacraments, sin and forgiveness, human relationships, was never more urgent than at the present time.

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Life in the Spirit means fellowship. Those who respond to the love of God revealed in the work of Christ and rise with Him to newness of life find themselves united to others who have made the same response. They share the fellowship of the Holy Spirit which is the Church. The word "koinonia" means, as we know, joint-ownership. It was originally a commercial term meaning co-partnership or common possession. Those who are in the Spirit share a common heritage and partake of a common life. The phrase "in the Spirit" does not

mean being surrounded by what has been described as an "ethereal atmosphere breathed in as the body breathes air." It is to be interpreted in the light of parallel phrases such as "in Christ" and the Johannine teaching about abiding and being in Christ. Life in the Spirit is life in the body of Christ. Here is a fellowship which owes its unity not to geography or conquest but to the sharing of a common life which is the life of Christ crucified and risen. "Because," says St. Paul, "there is one loaf, we who are many are one body for we all share in the one loaf." Within this body, racial, national and natural differences become the ground not of conflict but of varying functions all united and harmonized by the supreme gift of love.

The new life in the Spirit which is the life of the Church is essentially visible. It is embodied in the corporate priesthood of the whole Church, in the ministry of the Word and Sacraments and in the wider witness of the Church in the world. It is capable of drawing all men within its partnership and for that reason is truly catholic. A vague cosmopolitanism can never unite the world into a living fellowship or provide a goal to which every part of human life can be consecrated. It is indeed in the Church alone that the full power of the Holy Spirit can be known.

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The Church which is the fellowship of the Spirit is one. It can be no other since there is one Spirit. Our divisions are a misrepresentation of life in the Spirit. Differences there must be, for they express the richness and spaciousness of the Gospel. But if they become the occasion of division or arise from pride or prejudice or sheer inertia, then grave responsibility rests upon us. Such divisions are not only unhappy but sinful.

Among the tasks of the Oslo Conference will be a frank examination of the implications of our partnership in the life of the Spirit and that will involve facing afresh problems of worship and fellowship within the Church, personal and social witness in the life of society and the way to Church unity. Since the World Methodist Council met at Lake Junaluska, the need for a more distinctive Christian witness in relation to three problems in particular has become obvious—the family, race and nuclear warfare. Unless new life in the Spirit is concerned with these matters, it is hardly likely that the theme of the Conference will kindle a spark of interest among those whose sympathy and support we desire to enlist. It is also clear that the function of the World Methodist Council must be reviewed in the light of the allegiance of its member churches to the World Council of Churches, particularly in view of the development of World Confessional organisations and the proposals for closer relations between different communions such as we have in North India and Ceylon that are now maturing.

I have to beware of confining the operation of the Spirit within the limits of the Church or a specific ecclesiastical order. The Holy Spirit is the Spirit of God who is the creator of heaven and earth, and it is for us to trace His activity in the realm of nature and history, in movements of thought, in science, culture and social development. Vast areas of life have been alienated from religion and there is some justice in the charge that through a distorted doctrine of the Spirit, secular humanism has been allowed to gather strength and establish itself as the pattern of life for the majority of our contemporaries. This situation, however, cannot be remedied by a return to the vagaries of the doctrine of divine immanence. All things, said St. Paul, have been made through Christ. He came to that conclusion not by searching the universe without a single clue to guide him but rather by responding to the revelation of God by which he was confronted in Christ. He then retraced his steps and found in that revelation the clue to the mysteries of nature and history. With Christ as guide, we must strive to discern the activity of the Spirit in the wider life of the universe and so enlarge our conception of God and His purpose for the world as to make room for the wonders of scientific research and social development.

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The Holy Spirit is active as a dynamic, shattering yet constructive force in every sphere of human life. The end to which humanity is being impelled is the Christ-centered community, the Body of Christ in which man and his environment are gathered up into the purpose of God. We are partners in a divine enterprise. Our danger is to try and make God a partner in our enterprise and then ask for divine aid when our feeble efforts fail. What we need to ask is that God's purpose through the power of the Holy Spirit may be accomplished through us. In that kind of service we shall find perfect freedom.

AMERICAN DELEGATES TO THE OSLO CONFERENCE

Following the meeting of the World Executive Committee at Saint Simons Island where action was taken regarding the delegates to the Oslo Conference in 1961, Section XIII, representing The Methodist Church, U. S. A., took steps to begin the appointment of its delegates.

This delegation will include the 75 members of the Council, all the Bishops of the Church, 225 delegates appointed by the Council of Bishops, 50 women delegates, 50 youth delegates, the members of the Council on World Service and Finance, the Executive Secretaries of the General Boards, and editors of periodicals.

As this bulletin goes to press these delegates are being appointed. Communications addressed to them as they are named by the Council of Bishops has revealed a considerable interest in the Conference. Practically all of those thus far designated have signified their intention of attending the Conference, contingent of course on developments during the next two years. Furthermore, most of them have indicated that they will be accompanied by their wives and in a few cases by sons and daughters. Forecasting from these early returns, it is estimated that nearly 1000 Americans will attend the Conference.

The youth delegates will soon be designated. Recommendations to American Committee will be made by the Secretary, Dr. T. Otto Nall, of the Exchange of Preachers Committee, and Mr. Joseph W. Bell, head of the Youth Department of the Board of Education. It is tentatively proposed to send these young people to the Conference in chartered airplanes, this being the cheapest method of transportation. They will be accompanied by a number of adult counselors. Arrangements will, if possible, be made to house them in youth hostels at Oslo.

All of this raises the question of housing facilities. Early approaches by the official American travel agents, Thos. Cook & Son, were not promising since hotels were not willing to make commitments on room reservations so far in advance, but cooperation with the Oslo committee and tourist agencies is expected to solve the problem.

It is anticipated that practically all of the delegation will desire to visit other parts of Europe either before or after the Conference. Therefore, a number of tours are being arranged, including a bus tour for young people.

GROUP MEETINGS

As this bulletin goes to press a number of group meetings in connection with the World Methodist Council are being arranged, some of which may be held by the time the publication is received. Among these are the following.

On November 24th and 25th a meeting of representatives of the various world denominational councils will meet at the headquarters of the World Council of Churches in Geneva, Switzerland. The World Methodist Council will be represented by Dr. E. Benson Perkins, Dr. Elmer T. Clark, Bishop Ferdinand Sigg, Mr. Edwin L. Jones and Bishop Ivan Lee Holt. Among the participating bodies will be the world organizations of the Lutherans, Baptists, Presbyterians and Reformed, Methodists, Congregationalists, Anglicans, Disciples of Christ and World Council of Churches.

On November 26th and 27th Dr. Clark and Mr. Jones will meet with the local committee on arrangements for the 1961 World Methodist Conference at Oslo. The committee is headed by Mr. Ragnar Horn, attorney, member of the Oslo City Council, and lay leader of the Methodist Conference. These discussions will deal mainly with the facilities available for the Conference, especially the housing of the delegates and visitors. Bishop Odd Hagen of Stockholm, Methodist Bishop of the area, will be present at the meeting.

On November 27 dedication ceremonies marking the completion of the restoration of the boyhood home of Bishop Francis Asbury will be held at West Bromwich near Birmingham, England. The speaker will be Sir Roger Makin, former British Ambassador to the United States. Among the other participants will be Dr. E. Benson Perkins, Bishop Fred P. Corson, Bishop Ivan Lee Holt and Mr. Charles C. Parlin, in addition to local dignitaries.

On December 1 a meeting is scheduled in London to discuss the amplification of the program for the Oslo Conference in 1961. Dr. E. Benson Perkins, Dr. Harold Roberts, Dr. Elmer T. Clark, Bishop Ivan Lee Holt and Bishop Fred P. Corson will be participants.

On the following day, December 2, a meeting is being arranged with various British scholars who are being invited to participate in the preparation of the *Dictionary of World Methodism*. Dr. E. Benson Perkins, Dr. Elmer T. Clark and Dr. Frank Cumbers will participate.